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871 Education has developed in a remarkable fashion; each year more than 2,000 school children attend the public and private schools. The number of young pupils also has increased steadily, but only for the past dozen years. The modern college, because of its inadequate size, refuses numerous requests for admission every year. In spite of the annual opening of new classes, it can be estimated that only one child out of three of school age attends school.

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4. The Social Structure of the City

1. The Whites.

In 1955 we are far from the heroic epoch when Thiès was considered an unhealthy place and when the mortality was very high. The arrival of the first European families at the beginning of this century could be considered an important event. It marked the possibility of permanently implanting a white colony in the escale.

The climate has been made more bearable by the many improvements in comfort that have created a propitious atmosphere for the establishment of family life. [162] In 1953 there were almost 1,200 women out of 2,700 Whites.

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The European population is divided into a certain number of "milieus": army, operatives of the Dakar-Niger, officials, merchants. Contact between any of these assemblages is very loose: with few exceptions the relations between individuals belonging to different groups are not very frequent; there is visiting only among people of the same background. The transfer of personnel, which is repeated every two years, has the result that the time of residence is not ordinarily long enough for a newcomer to break away from his milieu. A certain apathy and a lack of curiosity limit these human contacts with neighboring groupings.

The armed forces, and Dakar-Niger, because of the very conception of their internal organization, live in isolation. Each of them has its co-operative, its club, its

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369 563 573 bar, and sometimes its cinema and its swimming pool; /89/ they form a small city that is self-sufficient. The officers of the administration by their very functions seem to have more extensive relations in the different milieus.

Among the merchants and artisans, the problem is different because of the very stability of their work and the length of their stay. In this commercial and artisan milieu one could define three very distinct "groupings": the "old ones" who have lived in Thiès for several decades; the "newcomers" from after the war; the Levantine-Moroccan grouping.

The first are not very numerous; they live in their old factorerie, which, in spite of recently added arrangements, [191] preserves something old-fashioned about it. They are able to talk to the native in his own language. Their life, while it has become more comfortable, is lived modestly; they go out little and entertain only among themselves. Every two [484] or three years they take a few months' rest in France during the season of cultivation in Senegal. As a result, their life is quite withdrawn.

The second group, made up of recent emigrants, is entirely different. It primarily contains bachelors or young married people more or less in love with adventure perhaps, but above all seeking a broader existence. They generally [427] live in one or two rooms rented from a Levantine or Moroccan. [265] Since it is difficult for them to cook at home, the restaurant [484] provides for them. In general they adopt a careless attitude, [493] are restless, and speak loudly; their first savings are intended for the purchase of a motorcycle or a small car which will enable them to escape from the city. Moreover, they are per- [546] sistent spectators at the four local cinemas, which have a new program every day.

The group of Levantines is different from the two preceding ones; their life is spent between their shop and their [484] apartment. Rare changes take them to Dakar on business. [353] Their interior is comfortable, arranged according to Oriental taste; they love vivid colors and pile up cushions. They [484] rarely go back to their country of origin; some of them have

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369 not left Africa for 30 or 40 years. Others, more favored by
563 business, take a trip each year to France or western Asia.
573 Generally, the children pursue their studies in their parents'
484 land of origin and speak French and English fluently. This
191 new generation of Levantines, to whom one must add a few
529 Moroccans, is becoming integrated little by little in the
578 metropolitan milieu through the medium of sports associa-
477 tions and hunting parties. These amicable relations will perhaps favor to a certain degree a closer relationship between these groups which are so often antagonistic on the commercial level.

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2. The Africans.

S According to the census statistics gathered in 1953, the
369 ethnic composition of the city was the following: out of an
563 African population of 36,050 inhabitants, the Wolof appeared
162 as the most numerous and, with 23,624 individuals, made
W up 65.5% of the population; the Toucouleur, numbering
162 3,356, represent 9.3% of the total; the Bambara (Sudanese,
369 rather) attained third place and accounted for 6.8% of the population with 2,447 individuals; the Sérère, although settled in the vicinity of Thiès, included only 1,856 persons, namely, 5.1% of the total. The Peul and the Moors, respectively 1,074 and 843 individuals, made up 3% and 2.4% of the total. The Sarakolé and the various other groups, represented, respectively, by 650 and 2,190 members, formed 1.8% and 6.1% of the population.

W These details speak eloquently of the ethnic hetero-
162 geneity of the Thiès population. Still, it should be empha-
369 sized that the number of true Wolof is certainly less than the
563 statistical figure given; after a stay of some ten years spent in Thiès, the Khassonké or the Sarakolé, who will have lost almost all contact with his country of origin, who will have married a woman not of his race, who will have adopted the language, the food, the corresponding Wolof name, will speak of himself as belonging to this group.

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369 563 [161] As one may well imagine, the most populated zones are the ones located near the railroad workshops; Derrière-la-voie-ferrée, Randoulène, and Bambara have densities from 102 to 125 inhabitants per hectare (14). These quarters are

14. In French Equatorial Africa, in the quarters of Brazzaville (Poto-Poto and Bacongo), it reaches 100 inhabitants per hectare. Information taken from Documents and Statistics, Ministry of the F.O.M., No. XI, March 1954, p. 25.

at the same time the places of the most complete intermingling; almost 40% of the population is made up of elements foreign to the region of Thiès where Wolof and Sérère live.

We quote these figures, of course, in order to pose the problem of contacts between the various ethnic groups and of the relations between individuals.

369 563 573 Nevertheless, we should set apart the Moor group, whose conduct clearly differs from that of its colored neighbors. The Moors do not have any relations with the Blacks, except for purely commercial reasons. They meet only among themselves, travel only accompanied by one of their fellows. Their sobriety, their sense of thrift (often carried to excess), and their frigid calm estrange them from the often expansive temperament of the Blacks. Perhaps a certain feeling of superiority toward the population which they dominated before our arrival is the origin of this profound gap between people of identical material circumstances.

369 563 [182] /91/ The Black masses seem at first estimate to form a homogeneous whole. Nevertheless, among the elements which compose it there exist traditional distinctions of customary, ethnic, and religious origin, and social distinctions linked to recent structures: a new hierarchy in the

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369 563 [182] [565] [466] industrial enterprises and in the public function. Even in a professional category a certain hierarchy of a traditional order survives and is always respected. In the workshops of the Dakar-Niger, for example, the higher supervisory staffs are made up of workers belonging to superior castes: free men, descendants of chiefs' families... Operatives coming from families of griots or former captives, in spite of their skill at the work and their training, would have only very weak authority over their subordinates.

[578] The animosities between individuals belonging to formerly hostile groups or to opposed religious sects may sometimes reappear in the course of contacts between individuals or groups of individuals. Along the same line [466] of thought, a certain favoritism may creep into the relations between foreman and subordinates belonging to the same ethnic category or the same religion.

369 563 573 Within each ethnic minority scattered through the city spontaneous associations spring up, led by the oldest among them. These friendly groups meet periodically. They are at the bottom of the mutual aid to the newcomer, to the workman who lives temporarily without funds in the escale. Each of these gatherings is at the same time the occasion for "folkloristic" celebrations, reminding the members of the group of their customs and their country of origin.

369 177 563 The traditions which have been able to survive by being adapted to the new conditions of the society lose their importance to a certain extent in contact with new ideas and Western influence. We have already remarked that the notion of ethnic group is rapidly obliterated when the individual is transplanted for a long time in a city very far from his natal village. The family ties, and above all the [593] authority of the head of the family over each of its members, become extremely loose in the city. We see a breaking up of the subordination that subjected each of the members of a family to the paternal authority. The child is no longer compelled to adopt the trade of his father; he may choose the work that he thinks will suit him. The young girl is [584] rapidly becoming emancipated, and rare are the Thiès